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ANTI-RIGHTIST CAMPAIGN

We now have more details of the enlarged session of the Executive Committee of the Three-Movement which we referred to in the December 23 Bulletin. 130 representatives of Protes- churches met in Peking from November 28 to December 4, primarily for the purpose of ex- ng rightist thinking within the church. In particular five prominent rightists within the church e denounced. It is interesting to note that all five of them had been delegates to the big ee-self meeting in Peking in the spring of 1954.

Liu Ling-chiu has been editor of the bi-weekly Farmer, a Christian magazine. He was con- ned for having said that the Communists turned the people into slaves; that while it had taken Nationalist Party 22 years to become corrupt, the Communist Party had reached that condition ight years; that in the suppression of counter-revolutionaries many Christians had been unjustly ted; and that agricultural cooperatives have not been a success. It is stated that the articles ch he wrote along this line had had quite a detrimental effect on Christians in the rural areas.

The second object of attack was Chou Ching-tse, pastor of a CCC church in Kulangsu, Amoy. Religious Affairs Office in Amoy called a meeting of church leaders last May, during the ooming and contending" period, and Pastor Chou took the opportunity to utter many of what Chinese press calls "vicious heresies." He declared that under the People's Government the ple could not live, that they had to eat sand instead of rice, and that they had no freedom. of the farmers, he said, are disgruntled. He charged the Communist officials with using lies eceive the people, and said that the new government was no better than the old. As for the ee-self Movement, he said that it was "extremely detrimental to the religious life of the rches."

Tung Hung-en, pastor of an independent millennial-type church in Shanghai, had also been free with his criticisms in the blooming and contending period. He charged that Christians had n unjustly treated and that religious activities had been interfered with, contrasting this with freedom that existed in Hong Kong. He did not agree with the popular idea that love of rch and love of country are the same thing. He pointed to natural calamities in China, Egypt elsewhere as signs of the end of the world.

Rev. Fang Ai-shih is chairman of the Methodist Church (British) in Ningpo. He is charged n being anti-Soviet and anti-Communist. He demanded that the Communist Party relinquish dership of the country. He attacked Russia for its role in "the Hungarian incident." He op- ed the Three-self Movement.

Rev. Chou Fu-ching is "patriarch" of the Spiritual Food Church in Shanghai, and he is said

ıed bi-weekly to keep mission boards and missionaries informed on Christian work in China. ormation from Chinese church magazines and other Chinese sources is passed on as objec- ely as possible, with a minimum of interpretation. When interpretation is necessary, it is en- sed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.00; Over- s, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

to have turned that church into a forum for anti-Communist heresies. In 1954 he tried to prev the nation-wide Three-self meeting in Peking, and when he saw that he could not succeed, he pretended to be in favor and wormed his way into the movement. He and his party hid behind the slogan "For the faith" to carry on their anti-socialism intrigues.

Episcopal Presiding Bishop Robin Chen was among those who attacked these rightists. He said that these men have an ingrained hatred of socialism and the Communist Party, and so to oppose them is not a question of religious belief. Dr. Wu Yi-fang described her own experienc in order to repudiate the rightist charge that "the Communist Party and the People's Governme intended to eliminate religion." YM Secretary Y. C. Tu also praised the leadership of the Communist Party.

Many others also spoke, refuting the charges of the rightists. "In the course of heated debate, the rightists were silenced by reasons, finding themselves completely isolated." It is not clear whether this sentence in the NCNA communique means that these five were there to defend themselves.

Does the denunciation of these rightists mean that they would then be subject to some disc plinary action? Theoretically, no. An article in the December China Reconstructs describing the anti-rightist campaign says that "no forcible measures have been taken against those who d not break criminal laws." However, the article in the previous Bulletin on Forced Labor Cam suggests the possibility of a method of treatment for rightists which the Communists would call educational, while we would call it disciplinary. But of course we do not know whether this labor camp law has been invoked against these religious leaders.

WALMSLEY REPORT

Our readers already know that Lewis C. Walmsley, formerly of the United Church of Cana Mission in West China, visited China this past summer. He left Toronto June 13 and arrived i Peking June 17, travelling part of the way in a jet plane. The Chinese People's Cultural Asso ation paid all his expenses from Prague and return.

He was accompanied by an interpreter, but could move about freely and unaccompanied whenever he wished. He also found that Chinese who could speak English did not hesitate to d

Mr. Walmsley was impressed by the material transformation - people apparently with a higher standard of living, new buildings on a vast scale, and energetic road construction. A te lane highway runs through Peking, in front of the imperial palaces. The university center bet Peking and the Summer Palace is especially impressive, but some of its original planners now it was a mistake - nearly 100,000 students gathered together in one place makes too artificial environment.

"Government control is in fact quite complete, and it does not pay to deviate from its wi in any manner or form. Pressures of one kind or another are effectively applied and it is only rare person who defies to the point of being sent away to a labor camp to reform." Many with whom he talked felt that the control had eased with Mao's statement encouraging "diverse sch of thought," but that easing was not very apparent to Mr. Walmsley. As a Department of Edu cation executive told him, "We might as well face it, this is a socialist state and it is built o materialistic philosophy where government control of all things is taken for granted and all ed cational media must further the interests of the community."

He concluded that the common people do not object too much to this complete governme control, as they had never had any experience of political freedom anyway. But many of the intelligentsia are restless and unhappy. One of them said to him, "Yes, they (the Communists have benefited the people materially, but their methods are intolerable." Others of the intell gentsia however are willing to accept these methods because of the material improvement whi they bring to the masses.

He was disappointed to find less of this material progress in Szechuan. Man-power has ha begun to be displaced there, even by horses and mules, let alone trucks. University life in Chengtu has been reorganized for mass production, with the result that the former West China

on University, now Szechuan Medical College, has a rather disorderly appearance, as well as er educational standards. At Szechuan University he was shown with pride the collections in Biology Department - "I recognized most of them as coming from the Biology building at UU." The hospital at Szeshentzu is in good condition, and great new buildings are being ed. On the whole, the former Christian personnel is continuing to make its contribution er the new management. Wallace Wang, the former head of the theological college, is now ng liaison work between the government and the church.

"I found my escorts frequently trying to impress me with the vitality of the Christian Church China. They seemed most anxious that I attend a church service." He goes into detail, how- r, only in regard to one that he attended in Hankow, - I think from his description the old ffith John Memorial, now called Church of the Heavenly Rest. The sermon and the music were h very fine. The interpreter was surprised to learn that Christians are in favor of peace!

He often raised with Christian friends the question of resuming correspondence. Strangely ugh, some seemed to think that letters from Communist China would embarrass their mission- friends. Mr. Walmsley reassured them on that point, telling them that he had enough Com- nist literature in his Toronto office to blow Canada up if it was that effective. As to the em- rassment to them, they were pretty well agreed that there was now no problem, though some e more cautious. One spoke of a man who for over two years had been pestered by investi- ors with such questions as To whom did he write abroad? Why did he write? What did he te? What relationship existed between him and the person abroad.

In Nanking he spent an evening with Bishop K. H. Ting, who told him that he expects to nd the Lambeth Conference next spring, and to return to China via Toronto.

ANGHAI NEWS

A number of letters, dated during the summer and fall of 1957, have come from Shanghai. rces are in general quite reliable.

It is said that the policy regarding the cutting down of the Shanghai population has now been ersed, and no more factories will be removed. It is possible that the population may increase en million. The economic situation there is not very good. "Things are hard to buy here. cannot buy clothes, or metal things such as pots and pans and kettles. If we want to buy a cken we have to get up at 3 or 4 a.m. and line up at the market. Buying materials and wool- s is hopeless, you just cannot get any, and everything is getting dearer and dearer." There e serious floods in some of the provinces during the summer, and as a result beggars were ap- ring again on the streets of Shanghai. One letter makes a reference to Genesis 43:1, "And famine was sore in the land."

The attitude of the government toward the church is said to be somewhat more favorable than ad been. Many country churches are reopening, and are sending orders to Shanghai to replace Bibles and hymnbooks that had been destroyed. Christians in schools and colleges are again ng allowed to hold meetings. The sale of all types of Christian literature is increasing. On other hand, it is reported that "the Religious Affairs Bureau has decided that the Old Testa- nt is of no value, and might as well be discarded." It is feared that this may mean that the na Bible House will not be allowed to print any more complete Bibles. The Rectification npaign has brought a new spate of meetings. Pastors have to attend two or three meetings a k, and university students have as much as 12 hours a week of political instruction.

Evangelistic effort continues unabated, and in some places with considerable success. "There ews of a revival in the Ningpo District through the life and preaching of a Christian layman. dreds were saved. The authorities wondered why the people were willing to sit so long in the , without food, and some of these went to investigate and were themselves saved." There is reference to one devoted laywoman in Shanghai. "On one Easter she knew of fourteen per- whom she had personally led to the Lord being baptized on one day in the different churches."

On Christmas Eve, 1956, the Shanghai Municipal Radio Station broadcast Handel's Messiah a number of Christmas Carols, from records which they had taken over from the Christian dcasting Station.

Pastor Chia Yu-ming is one of the objects of attack in the anti-rightist campaign.

K. S. Lee, formerly of the Christian Broadcasting Station in Shanghai, is now very ill with cancer of the lung. One who sees him frequently says of him, "I have seldom met a man so entirely devoted to the Lord's service. He accepts the illness as from the Lord, and is in perfect peace."

The Lighthouse Magazine, published in Hong Kong, seems to be allowed free entry into China. One Shanghai letter says that it comes in and is eagerly read.

MISSIONARY NEWS

Recent deaths: Dr. Francis F. Tucker, formerly Congregational missionary in Tehchow, Shantung, in Cleveland, Ohio, on November 30, 1957; F. A. (Duke) Larsen of Mongolia, in Vistao, Cal., on December 19, 1957, at the age of 87.

Former United Church of Canada missionary James G. Endicott has written a 22-page article on "The Impact of the October Revolution of 1917 on the International Missionary Movement" obtainable from the Canadian Far Eastern Newsletter, 232 Wychwood Avenue, Toronto 10, Ont. Canada, at 10 cents a copy. In it he maintains his Christian standpoint, but goes about as far to the left as it is possible for a Christian to do. He even defends the excesses of violent revolution by maintaining that the suffering involved in the slower evolutionary process is still greater. On the other hand he condemns Russian action in Hungary, but manages to take the edge off this criticism by asking why the West uses a double standard in such situations, condemning Russian action in Hungary so severely, but condoning Chiang Kai-shek's former brutality of a similar nature against students in Shanghai. It is manifestly an ex parte statement, but interesting and well-written.

NANKING SEMINARY

The Nanking Seminary Review for February 1957 gives figures on the 107 students who were in the Seminary during the fall of 1956. By denominations the figures break down as follows:

Church of Christ in China	24	Little Flock	3
Baptist	17	Pentecostal Holiness	3
Methodist (Am.)	13	Apostolic Faith	3
Anglican	12	Disciples	2
Methodist (Brit.)	12	Chr. & Miss. Alliance	2
Independent	5	Chinese Holiness	2
Seventh Day Advent	4	Spiritual Work Church	1
China Inland Mission	3	Quaker	1

What provinces do they come from? 39 from Chekiang, 15 from Kiangsu, Kwangtung and Fukien 14 each, Shantung 8, Anhwei 6, Shensi, Honan, Kwangsi and Hunan 2 each, Hupeh, Hopei and Liaoning 1 each. None is listed from Szechuan, although Mr. Walmsley got the impression in Chengtu that the churches there sent their theological students to Nanking rather than to Marcus Chen's Chungking school.

There were 73 men and 34 women. By departments 37 were in the Bible Department, 55 B.Th. course, 2 in B.D. course, and 13 in refresher course. By semesters, the total enrolment from the fall of 1952 had varied as follows:

1952:	103	1955:	96-75
1953:	78-95	1956:	74-107
1954:	95-97		

CHURCH NEWS

Religious News Service for January 3 reports that Bishop K. H. Ting while in Hungary stated that the World Council of Churches and the Lutheran World Federation are "nothing but window dressing for western imperialism." He added, "The imperialist countries of the West are using these organizations to conceal their work of political suppression against China and the Chinese People."

Roman Catholic Bishop Dominic Tang of Canton has been condemned as "unfit for his post" in a week-long public trial. The report said that he would be brought before the court later for sentencing. He and several of his priests were charged with refusing to join the Catholic Patriotic Society and cautioning members of the Legion of Mary against signing any statements condemning that organization. It is reported that none of the Catholic priests in Canton have joined the Catholic Patriotic Society despite heavy Communist pressure.

Peking Radio stated on January 3 that from now on public school teachers will be responsible for "making sure that their pupils are brought up as materialists." The teachers must train the children to "see the evils of religious superstition."